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Wiseman, and the other leading authorities of the Romish Church. And though neither he nor Dr. Griffiths had originally any concern in the concoction of the instruments, yet undoubtedly it was in their power, when made aware of the mode in which this affair had been conducted, to have renounced, on the part of the church to which they belonged, any benefit from a gift obtained in such a manner. And surely if parties, when made conversant of a fraud, consent to profit by it, they are morally responsible, and must be held to have sanctioned the conduct of those who have been active in its perpetration. The suit in Chancery instituted against Dr. Wiseman, after being opposed in every stage with all the vigour that the ability of able advocates could bring to bear on it, was finally terminated by a compromise, which, in effect, admitted the truth of the allegations, and which, though it left the Roman Catholic Church in possession of a portion of their prey, yet, by the compulsory restitution of the larger part, showed to the world their own conviction of the nature and character of the whole transaction. Nor was this willingness to bargain even for a portion of the money so tainted the only circumstance to connect the Roman Catholic clergy, as a body, with this transaction. It further appears that the plaintiff, Metairie, who had ventured to appeal to the courts of justice in such a case, was forced, in consequence of his doing so, to leave France altogether, and come and reside in England. In his evidence, he states—"That after the hearing of the suit, as all the inhabitants of my country were Roman Catholics, I was ill looked upon, and I found I should have no work. I was so badly treated in my country (Bretagne) that two boys of mine, who were at school, were expelled; the priest spoke to the teacher, and the teacher sent them away. I wished to know why they were sent away? I asked the master; he began to cry, and said it was not in his power."

"Had you any other reason for leaving the country besides the circumstance of your children being obliged to leave the school?"

"I was afraid of the priests, the priests are so powerful in that country. They called me a bad man, and, as I went along the streets, the people pointed at me and my wife, and looked at me, and turned away from me."

"They treated you as a very bad man."

"Yes; not only the priests, but the nobility and rich persons of the country are all on the side of the priests."

With the foregoing facts before us, we confidently ask any impartial reader, have we or have we not a sufficient ground on which to rest our charge, that the Roman Catholic system has a tendency to sanction practices, the aim, end, and object of which are to increase the wealth of their various institutions, at the expense of the fair and legitimate claims of others, and to extract from the weakness or fears of dying sinners the property they themselves can no longer enjoy?

Has Mr. Holdstock, the conductor of the transaction, by which the coffers of the Church were to be so largely augmented, ever received reproof from his spiritual superiors; or have they, when the facts were brought prominently before them, repudiated or disowned in any way his proceedings? And if so, have we not a right to assume that his conduct was sanctioned and approved by those whom we may with justice regard as the best exponents of Roman Catholic teaching and doctrine?

TALK OF THE ROAD—NO. IX.

"Well, Pat, I thought long to see you, to get the news of Kilcommon; how is it all?"

"Well, it's bad enough, Jem, and it's good enough, too."

"And how's that, Pat?" said Jem; "tell us all about it."

"Well, it's bad enough with Father John, stirring up all the blackguards; you never saw the like; any decent man would be ashamed of it; but Father John is ashamed of nothing. The readers was covered with mud, and half kilt with stones a dozen times; but some of the boys got put up for that, so matters is easier that way now, at least in the town; but if the readers go out into the country parts, there's enough to set on them as if they were mad dogs; but that is not the worst; it's the bad words of a deal of these people that makes me think worse of the teaching the people has been getting than anything. Oh, the shockinist words that you hear them crying out after the readers, and Mr. Owens, and the new clergyman that's come on the mission, through the streets. Now, you would be ashamed to think that the worst of the bad women on the street could say such words; and all decent people, women and children, has to listen to them."

"And doesn't Father John stop that, anyway?" said Jem.

"Never a word he said against it yet," said Pat, "nor won't, I know. But I'm not come to the worst yet: it is the songs—oh! them songs—it would make a bad woman ashamed to hear some of them sung in the streets; and there isn't man, woman, or child in Kilcommon that doesn't know that it's Father John gets them songs out. And then to hear them songs about Mrs. Owens; it's the biggest shame that ever came upon

Kilcommon; and when I met Mr. Owens the other day I was ashamed to look at him. 'And what's the matter with you to-day, Pat?' says he; and when he worked it out of me, I had to say, 'Deed I'm ashamed to look at your reverence about Mrs. Owen,' says I. 'Oh, is that it?' says he. 'Well, says he, don't mind about Mrs. Owen, says he, or me, says he; for it doesn't hurt us, says he; and we expected that, says he; because in every place where a clergyman goes to show the Douay Bible to Roman Catholics, says he, the priests always get the blackguards to insult his wife and daughters that way, says he; because they think we can't stand that, says he; but they're wrong, says he; for we know that there's a blessing to them that suffer shame for the name of Christ; and he will help us to bear that, and more, for the sake of souls. We know it's the priests' way of managing religious controversy, says he, and the only way they have any chance at, says he; and so we made up our minds to all that before we begun, says he; so don't mind about us. But it makes me ashamed for my country, says he, and it makes me blush for the name of Irishman, to think they can be taught to insult a modest woman with filthy songs.' So I thought when he had done, that it was better for him that bore it than for them that taught it."

"Well, now, tell us how it's good enough," said Jem.

"Well, I will," said Pat; "sure Mr. Owens and the missioner—that's the Rev. Mr. Burke that's come—has opened what they call a controversial class: it's a meeting where everybody may come and talk, and argue, and question, as much as they like, and Mr. Owens and Mr. Burke to answer them all."

"Well, and does any Catholics go?" says Jem.

"A deal of them," says Pat.

"And how do they behave there?" said Jem.

"Oh, quite decent and proper," said Pat; "for no one goes there that Father John can stop; and though there's some that's mighty earnest for their own way, and thinks they can puzzle any clergyman at all, yet they're not under Father John's thumb, or they wouldn't be there; so they argue quite fair and clever; and Mr. Burke and Mr. Owens answers them so fair and so kind, that they're well pleased, even when they're beat; and it's the pleasantest and the hamperedest plan at all."

"And what do they talk about?" says Jem.

"Why, the last night," said Pat, "they were talking about mortal and venial sin. And first, Mr. Owens says, says he, 'Is there anything in the Douay Bible, says he, to show that there is any such difference as mortal and venial in the nature of sinful actions?' 'Sure there is,' says Phil Dooley, who is a mighty good scholar, and has bought a Douay Bible to bring with him. 'And where is it,' says Mr. Owens? So Phil Dooley opened his Bible and read—'He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him who sinneth not to death. There is a sin unto death.'—1 John v. 16. So Phil looked quite satisfied, and was going to shut the book."

"Stop a minute," said Mr. Burke; "just read the note on that in the Douay Bible."

So Phil read—"It is hard to determine what St. John here calls a sin which is not to death, and a sin which is unto death. The difference CANNOT be the same as betwixt sins that are called venial and mortal."

"That will do," said Mr. Burke. "I thought the Church of Rome had the true interpretation of Scripture, but it seems they find it hard to interpret this; but they are agreed with us that this verse does not mean the difference between mortal and venial sin, and that is enough for what we are at to-night. But can any one show anything else about in it the Douay Bible?" says he.

And no one had anything to say.

"No wonder," said Mr. Owens, "for there is nothing in the Douay Bible about it; but can any one tell me how they learned anything about it, when it's not in the Bible?"

"Sure I learned it in the catechism," said Peter Foley.

"And what catechism did you learn?" said Mr. Owens.

"Plunket's Catechism," said Peter Foley.

"How many chief kinds are there of mortal sin?" said Mr. Owens.

"Seven, called capital sins," said Peter Foley.

"Which are the seven called capital sins?" said Mr. Owens.

"Pride, covetousness, lust, anger, gluttony, sloth," said Peter Foley.

"Turn to Apocalypse, ch. xxi., last half of the 8th verse," said Mr. Owens.

So Foley read—"All liars, they shall have their portion in the pool burning with fire and brimstone."

"Is lying a mortal sin?" said Mr. Owens.

"Well, it must be," said Foley, "if liars will go to hell."

"Which of the seven mortal sins is it?" said Mr. Owens.

"We know the names of the parties, and the facts; and we, too, blush to say, that every fact that Pat here states about this system of insult to females is strictly true, and has actually happened.—Ed. C. L.

† Plunket's Catechism, pp. 22 and 23.

"Well, it's not among them in the catechism," said Foley.

"Is idolatry a mortal sin?" said Mr. Owens.

"Surely it is," said Foley.

"Which of the seven is it?" said Mr. Owens.

"Well, it's not among them either," said Foley.

"Well," said Mr. Owens, "it seems dangerous to trust in that catechism, for fear we might come under the judgment of God, for mortal sins that are not among the seven. Now," says Mr. Owens, "can you tell me, out of the catechism, what is venial sin?"

"A less offence to God, which does not deprive us of sanctifying grace nor deserve hell," said Foley.

"And can you tell me, out of the catechism, what sort of things are venial sins?" said Mr. Owens.

"No," says Foley, "that's not in it," says he.

"Well I think it might," said Mr. Owens, "if it's of such consequence to know the differ."

"I can tell it, your reverence, for it's in mine," said Peter Dooley.

"Oh, you learned Dr. Doyle's Catechism, or the Christian Doctrine," said Mr. Owens.

"I did, your reverence," says Peter, "and here it is—A venial sin, for example, a vain word, an officious jesting lie, the theft of a pin or an apple."

"Does the Douay Bible tell us that vain words are venial sins?" says Mr. Owens.

"It does not, your reverence," says I, "for the Douay Bible tells us, in Matthew xii. 36, that Christ himself said—'I say unto you, that every idle word that man shall speak, they shall render an account for it in the day of judgment.'"

"Very good," says Mr. Owens. "Now take the next. Does the Douay Bible say that any lies are venial sins?"

"Well, we had that already, said Peter Dooley—'ALL LIARS shall have their portion in the pool burning with fire and brimstone;' that, surely, is hell: so there is no use in saying that any liars are only guilty of venial sin."

"Now take the third," says Mr. Owens. "Does the Douay Bible say that stealing apples is a venial sin?"

"Well," says Daly, the schoolmaster, "if it wasn't Eve taking an apple, or the likes, that brought sin and death into the world?"

"Quite right," says Mr. Owens; "and now," says he, "look to your catechisms, and look to your own souls, if you trust to catechisms, that tell you these three things are venial sins, that cannot break charity between God and man, when the Douay Bible tells you that these three things bring men under death, judgment, and hell."

And with that Mr. Burke says—"One word, boys, before we stop. What is sin?" Well, now, doesn't it seem a mighty easy question? and yet, no one had an answer! So Mr. Burke opened the Douay Bible, at 1 John, chap. iii., verse 4, and read—"Whosoever committeth sin committeth also iniquity; and sin is iniquity." "Now," says he, "can a man commit sin at all without committing iniquity?" So he put it all round to the boys, and all allowed that was plain, for "Whosoever committeth sin committeth also iniquity." "Well," says Mr. Burke, "if a man commits a venial sin, does he commit sin or not?" So all the boys allowed that he does. "And does he commit iniquity?" says Mr. Burke. So they allowed that, too. "And will any man tell me that iniquity does not break charity between God and man?" says Mr. Burke; so some one answered him that, for Habaccuc the prophet says to God—"Thy eyes are too pure to behold evil, and thou canst not look on iniquity."—Chap. i. 13, "So," says Mr. Burke, "if venial sin is not iniquity, it is not sin at all; and if it is sin it is iniquity, and God is too pure to look on it, and it puts us out of the favour of God; and so your catechism is wrong. All sin is iniquity, and is hateful to God, and there is no remedy for any sin but the one: 'The blood of Jesus Christ cleanseth from all sin.'"

"So the boys went away for that night," said Pat.

"And it's I that will be there some night, I hope," says Jem.

So if we hear of Pat and Jem being there again, we will tell all we hear.

BAPTISM OF A BELL.

TRANSLATED FROM THE FRENCH.

THE following account of the baptism of a bell appeared, in the course of last summer, in a number of the *Chretien Belye*, and I take the liberty of sending the enclosed translation for insertion in the CATHOLIC LAYMAN, as I think it is a subject which has been seldom noticed:—

3rd July, 1852.

"DEAR BROTHER—A few days ago our whole parish was in a state of excitement. We had just heard that a new bell, of which we had long felt the need, had arrived in our village, and that on the next day it was to be baptized; and as few of the people had ever seen a ceremony of the kind, every one seemed resolved to attend; and as I wished to judge by personal observation of the true character of such a proceeding, I determined also to

* Plunket's Catechism, p. 23.